POPULATION

MUNEIF is the locus of activity of a grand total of about 501 people. This population can be divided into four clearly distinguishable component groups as follows:

Core Group	323
Peripheral to Core	55
"Workers"	30 plus
Mawali	93
	501 plus

Numerically, all of the smaller or "subsidiary" groups are insignificant as compared to the Core. Of the three, the "Workers" (*ahiriyy*) are the most numerous, but they are present in the village, as their name suggests, only during part of the year. As far as the members of the Core Group are concerned, the smaller components of the population are socially, as well as economically, insignificant, and inquiries about them invariably elicited heard, unintentional responses and comments like, "What do you want to know about them for? They are not from here, they do not belong among us."

In their own eyes and in the eyes of the law, the members of the Core Group, 323 strong, *are* the village, whereas the three subsidiary component groups in the population are outsiders whose residence in the village is either periodic or more or less temporary. Hereafter, we will be concerned with the Core Group only, but, since they are of considerable interest, the Subsidiary Groups will be discussed in some detail in Appendix A.

THE CORE GROUP

Table 1 presents a considerable amount of data on the Core Group. We need not concern ourselves at this point with the very important question of residence status, which appears in numerical form in this table.

The essentials of the lineage system which is indicated in the table are as follows: The members of the Core Group consider themselves to be direct descendants of a man named Marqus Jurjis al-Khouri who, with his three sons, migrated to the site of the present village from Jabal Hawran, south of Damascus, after a few years' sojourn in Baalbek. The youngest members of the Core Group at present

[illegible]

[illegible]

[illegible]

[redacted]

A21
W3
B79

large kin groups each of which consists of the descendants (unilineal genealogically) of one of the three sons of the founder. These kin groups are called Maximal Lineages in this study, and they are designated by the capital letters A, B, and C. Each Maximal Lineage is subdivided into a number of smaller kin groups which herein are called Minimal Lineages, designated by Roman numerals. Each Minimal Lineage consists of male and its Positive Descendants, each represented by a number in Arabic numerals. Maximal Lineages, Minimal Lineages, and Households are distinct social units, recognized as such by their members. This whole group is exclusively Greek Orthodox in religion.

In addition to the descendants of the founder of the village, the Core Group also includes eight households each of which is called in this study an Affiliate Family. The villagers themselves do not have any special term for them, and it should be emphasized that the eight families do not ordinarily act as a unit. The status of Affiliate Family was attained in every case by a man from another village or district first settling in the village and then marrying a member of the Core Group. The man himself always remains an outsider in the eyes of the Core Group, but his children have Core Group relatives through their mother. The heads of some of the present Affiliate Families are still in the position of recent newcomers. The head of AF1-1, however, belongs to the fourth generation of his family to live in the village. "We are from here, but it is a new family," was the way in which his status was described.

The Affiliate Families have been divided into three arbitrary classes in an attempt to indicate the differing degree to which they have been accepted as members of the in-group. This is the native's conceptualization, not that of the villagers, as far as he knows. Class 1 appears to have been fully accepted in every social sense but exclusively genitilineal descent from the founder cannot be claimed. The distinction between Class 1 and Class 2 is rather subjective on the native's part and may not be valid. Class 3, however, is definitely accepted in status, and no important reason for this is that the founders of the families in the village were not Greek Orthodox, and the religious affiliations of some of their children is other faiths.

It ought to add at this point that no one was able to demonstrate the descent of Maximal Lineage C(2) either from the village founder or from the founder of Maximal Lineage C, although no members were questioned directly from the village founder. A genealogy of the lineage covers 6 full seven generations, which is to the left the depth of the other Maximal Lineages. It was generally agreed that a woman in one of the earliest generations of the lineage married a man of A.(3), but it was quite obvious that a matter of inquiry and relevance C(2) belonged to C. It is entirely possible that lineage C(2) was born to the mother of the present Affiliate Families.

The structure of the Core Group will be considered in greater detail in the

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[illegible]

[illegible]

[illegible]	[illegible]	[illegible]					
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KINSHIP STRUCTURE AND MARRIAGE PATTERNS

THE DIVERSE ORIGIN OF THE COMMUNITY

THE UPHEAVAL